

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"What thou seest, write—and send unto the churches."

VOL. XIV.—NO. 4.]

HARTFORD, SATURDAY MORNING, FEBRUARY 7, 1835.

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PUBLISHED BY PHILEMON CANFIELD
HARTFORD, CONN.

UNDER THE DIRECTION OF A COMMITTEE OF THE
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dressed to PHILEMON CANFIELD, post paid.
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MAULMEIN.

Our last advices from Mr. Judson brought
intelligence down to January 31, 1834, at which
date he had just completed the translation of
the Bible into Burman. Our readers will re-
joice in the brief notices which follow, of the
progress of the gospel in the vicinity of Maul-
mein and Tavoy.—*Am. Bap. Mag.*

MR. JUDSON'S JOURNAL.

NEWVILLE, March 12, 1834.
Cheering Visit.

I have spent a few days in this place, where,
on my arrival, I found the church consisting of
25 members only; several having removed to
the vicinity of the Chummeah church, which,
though of later origin, is now five or six times
larger than the Newville. Day before yester-
day, and to-day, nine new members have been
received at this place, and there are five or six
others, with whom I feel satisfied; but for various
reasons their baptism has been deferred. In
the number received, the most noticeable
case is that of Lamsau and wife. He is a petty
chief, and possesses more personal influence
than any Karen yet baptized in these parts.
He has been considering the Christian religion,
with approbation, for three years, but has had
great difficulties to encounter, resulting from
his family connexions, and from his inveterate
habit of *temperate drinking*. Until the present
time, he could never resolve on adopting the
principle of entire abstinence; but I trust that
conviction of truth, and love of the Saviour, have
enabled him to gain the victory.

16. On leaving Newville, it was my intention
to go up the Patu river; but not finding suffi-
cient water this season, I turned into the
Houng-tan; and, having visited a village
where there are several inquirers, returned to
Maulmein.

Revision of the Old Testament.

April 1. Have been closely engaged in re-
vising a few books of the Old Testament for
the press,—the regular printing of the whole
being now commenced. I say, commenced,—
for the edition of the Psalms, which is out of
press, we do not consider as forming a part of
the present edition of the Old Testament; for it
will probably be expended before long, and
have to be reprinted in course with the rest of
the work.

To-day, despatched Palla, and three young-
er Karen assistants, to the aid of Ko Thah-byon,
in the vicinity of Rangoon, intending to proceed
thither myself before long.

Visit to Tavoy.

Tavoy, April 10. I arrived here on the eve-
ning of the 6th inst. Am delighted with this
station, and every thing about it. The few na-
tive Christians whom I have seen, together with
the schools, appear excellently well. But the
glory of this station, the two hundred Karen
converts, and their village of Mee-tahnyo, I
found myself not at leisure to visit. Indeed, I
have hardly found time to step out of the mis-
sion inclosure since my arrival; and to-day,
having received the benediction of the Rev.
Mr. Mason, I embark for Maulmein, accom-
panied by Mrs. Judson, and the only surviving
child of the beloved founder of the Tavoy sta-
tion. Once more, farewell to thee, Boardman,
and thy long-cherished grave. May thy mem-
ory be ever fresh and fragrant, as the memory
of the other beloved, whose beautiful, death-
marred form reposes at the foot of the Hopin-
tree.

Rev. Dr. BOLLES.

RELIGION IN SOUTH CAROLINA AND GEORGIA.

The Synod of South Carolina and Georgia,
in their late narrative of the state of religion,
say that "almost without exception, the reports
from the Presbyteries testify that lukewarmness
prevails, and that the spirit of the world has
gained a fearful influence among the followers
of the Redeemer. Accessions have indeed been
made to our numbers, but it is questionable
whether we have gained by conversions more
than we have lost by death and removals.

Why is it that with churches advantageously
located throughout our extensive bounds—with
men of God carefully set apart to the work of
preaching that gospel, which is the wisdom and
power of God unto salvation—results no more
favorable have been witnessed during the past
year? Why is it that our ministry yields no
more of the influence which an intelligent, ac-
tive and useful ministry will exert?

Protracted meetings have been held. In
some instances they have proved beneficial—
in others powerless. The brethren have gone
forth to this species of labor with the hope that
their exertions would be as successful as they
have been on previous occasions—but these

means, like the champion of Israel, though they
have retained their form and name, have been
for the most part, shorn of their power.

Set apart, as they are, to the work of saving
men, through the gospel, can ministers be guilt-
less when, during the progress of a year, the
churches are not visibly and greatly enlarged?
Barnabas was a 'good man, full of faith and of
the Holy Ghost, and much people was added to
the Lord.' If the ministers of this synod
will be good men, full of faith and of the Holy
Ghost, here much people will be added to the
Lord.—*Charleston Obs.*

Query. Are there not some northern min-
isters among them who have become slave
holders? If so, can the blessing of God be ex-
pected? Supposing our missionaries who go
to India, should feel obliged, in order to gain
the confidence of the natives, to conform to some
of their sinful customs, should we expect the
blessing of heaven on their labors?—*Ed. Spec-
tator.*

REPORT OF THE COMMITTEE ON ROMISH BAPTISM.

The Rev. Dr. Green, in a late number of the
Christian Advocate, gives the following account
of the disposal of the controverted question re-
specting the validity of baptism administered
by a Romish bishop or priest.—*N. Y. B. Reg.*

"The question has been under consideration
and review for the last four years. The com-
mittee appointed to examine and report upon it
have first and last consisted of four professors
in our theological seminaries, as well as of mem-
bers possessing every variety and shade of sen-
timent on theological points, to be found among
the heterogeneous materials of which our church
and its highest judiciary are at present com-
posed. It has also been repeatedly discussed
on the floor of the Assembly, and yet no sat-
isfactory result could be reached. The last re-
port, which was a very brief one, ought to have
appeared in full on the minutes. It was handed
by the Chairman of the last committee to the
present writer, as the only member of the com-
mittee, who was also a member of the house.
By him it was read to the Assembly, accom-
panied with a few remarks to this effect—that
the committee did not think that any act on this
subject which could be passed by the Assembly,
would be either satisfactory or for edification;
since it was found that there was a conscientious
difference of opinion among ministers of our
churches on this vexed question, which could
not be yielded to any decision of the Assembly
that should attempt to control it—that it was
therefore believed to be the right course not to
legislate on the point at all; but to leave it to
be acted on agreeably to the conscientious con-
viction of those who might be called, in the
discharge of ministerial duty to decide upon it,
and that the committee, entertaining this belief,
requested to be discharged.

The Assembly adopted the report, and dis-
missed the subject."

From the American Baptist.

THE PEACEFUL DEATH OF THE RIGHTEOUS.

The Christian Watchman contains a notice
of the death of Dea. Solomon Marble, and Je-
rusha his wife, of Worcester, Mass. They
died within a few hours of each other, one at
the age of 76 and the other 74, and were bur-
ied 21st ult. in the same grave. The following
extracts from a letter from their worthy son ad-
dressed to us, we wish to record on our pages
as a memorial of them; and we hope they will
be acceptable to our readers. We had the hap-
piness of a long acquaintance with these valu-
able persons, which is endeared to us by many
interesting recollections, and we assure our
young friend that his account of their last hours
was gratifying to us. Their long uniform Chris-
tian life led us to expect their peaceful death.—
Ed. Bap.

Worcester, Jan. 12, 1835.

Dear Sir,
Knowing that you always felt a deep interest
in any event of importance relating to my dear
parents, I have thought that some particulars of
their last hours may not be uninteresting to you.

On the night of the 6th Dec., Mother was taken
with an Ague fit which held her about three
hours.

When first taken ill, she was quite confident
she should never be well; for said she, "I am
weaned from the things of this world." Dur-
ing all her sickness her mind was clear, and
calm, and happy. She had many happy and
exalted views. "Never," she would say, "did
the church before appear so lovely, and the
Saviour's countenance appear so glorious."—
On Sabbath day and Monday, she gave my sis-
ter and myself directions about some articles
she worked to give to her friends—and request-
ed me to dispose of her gold necklace and cer-
tain other articles, and appropriate the avails of
them to the Burman Mission. After that, near-
ly all she said was on heaven and heavenly
things, frequently repeating—"perfectly calm
—perfectly reconciled—ready and willing to go
—longing for the time to come," and "I am
going home." On Wednesday (the day before
she died) she took the parting hand of all the
family. In the last 24 hours she said, I pre-
sume a hundred times, "My father in heaven,
come, come quickly. Oh my Father, my Fa-
ther." When I inquired of her, "are you hap-
py?" "Oh yes," was her prompt reply; and
in a few minutes her happy spirit was gone—quar-
ter before ten o'clock Thursday morning, 19th

December. Thus closed the life of one, who
for more than thirty years, said by precept and
example, "Prepare for eternity—prepare for
death."

Father had been somewhat unwell for four
or five days previous to Dec. 9, but rode out on
that day. On Friday, 12th, he took to his bed,
and was able to get up but little afterwards.—
We soon were obliged to give up all hopes of
his recovery; but this to him brought no alarm-
ing fears. The solitude of the tomb he con-
templated with holy joy, for he knew the spirit
could not be held by it, and he was happy.
Language is too weak to express the calm firm
reliance he felt in Christ. At one time he said,
"No clouds—no change—perfectly calm—per-
fect reconciliation!" at another time he said
"how slow my minutes roll—I'm waiting, I'm
waiting." On being asked if he felt severe
pain, he said "No, nothing to what my Saviour
bore for me in the garden and on the cross;"
and being asked if he did not now support him,
he answered, "yes, he is all my support; the
world can't support me—friends can't support
me—honors can't support me!"

The day previous to mother's death he request-
ed to see her once more on earth. We then
bore him to her bed side; and oh! it was heart
melting to behold with what eagerness they
grasped each other's hands, and frankly asked
each other's pardon, and as freely forgave wher-
ever they had failed to do their duty to each
other.

Father said, "O! how different from the time
when we took each other's hand, more than 50
years ago." They had been married 50 years
1 month 5 days. "Then it was for a life on
earth, but now it is to part till we meet beyond
the grave." Mother was so far gone that we
could not understand all she said,—her last
words were, "a short, happy farewell." Fa-
ther was led back to his room which he never
left till he was carried out. A little before he
died, I spoke to him; he turned his eyes and
looked around, but said nothing; he then took
his hands from under the bed clothes, folded
them calmly on his breast, fixed his eyes on me,
and in three minutes his breath was gone, 33
hours after mother died, and 51 from the time
they took the parting hand: true it was a short
happy farewell. I assure you religion looked
valuable,—they died in the triumph of faith
with a full hope of a blessed immortality. I
might fill this sheet with expressions of their
last hours, but I have said enough to show you
that their last end was more than peace,—'twas
happiness—'twas bliss.

REVIVALS.

From the N. Y. Bap. Register.

FLORENCE, ONIDA CO. N. Y.
January 23, 1835.

Br. Beebe:—

A meeting was commenced on the 8th of
Dec. which continued ten days. The first fe-
male that presented herself at the meeting ex-
pressed a desire to find the Saviour, and we
trust, she can now say with Job "I know my
Redeemer liveth." It was evident at an early
stage of the exercises that the "waters of
Bethesda were troubled;" "many impotent
persons lay near;" among the rest was a man
eighty-one years of age, with his daughter, and
grand daughter, all of whom, we have reason
to believe were helped into the pool, and made
whole by the Physician of Nazareth. A goodly
number of youth between the ages of 15 and
20, have also found pardoning mercy; besides,
some old backsliders, who have been feeding
on husks for years have been hopefully reclaim-
ed—to God be all the glory.

All kinds of maneuvering were dispensed
with, and in its stead, the plain doctrines of the
Cross have been set forth, accompanied with
"power, and the Holy Ghost, and much assu-
rance." Christ was preached as the "Alpha,
and Omega, the beginning and end" of the sin-
ner's salvation. In many instances the con-
verts expressed a measure of delight in the
Redeemer when they hardly dared to hope at
all, they gathered strength of mind very gradu-
ally. On Lord's day, Jan. 24th, Br. Brown
baptised six. It is expected that others will go
forward in baptism soon, since the Lord has been
graciously building up his spiritual house among
us; he has likewise opened the hearts of his
people to commence building a house of wor-
ship for the Baptist Church in this place.

JOHN C. STANDFORD.

A short extract from a letter of Brother Waite.

Mr. Editor:—

A protracted meeting was commenced in this
place on the 14th of Oct. and continued 14 days.
God was pleased to be present by his Holy
Spirit, and give us an abundant shower of mer-
cy. The meeting was appointed and attended
by the Rev. Eber Tucker, of Canaan, who was
employed by Stephentown Baptist Association,
as a Domestic Missionary to Calais, in the
bounds of the Association. His labors have
been abundantly blessed by the great head
of the church. There were added to the
Grafton church by baptism, upwards of 20.—
Since our protracted meeting others have been
held in Berlin and North Adams, where God
has, likewise, added to the churches those who
(I hope,) shall be saved. Br. Tucker baptised
in Adams, last Lord's day, 30; how many in all
I know not.

Yours in the bonds of Christ.
R. S. WAITE.

EDINBURGH, Saratoga Co., N. Y.
January 22, 1835.

Dear Brother—

Although a stranger to you, yet being fellow
laborers in the same glorious cause, and presu-
ming you would be desirous of any information
as it respects the prosperity of Zion, I have taken
the liberty of addressing you.

The church in this place, which has for a num-
ber of years remained in low circumstances, has,
for a few months past, been favored with the
presence of the Lord. Members appear to be
in a measure awake to the interests of the great
work, and evince a determination to come up
to the help of the Lord. In October last, we
held a meeting for a number of days, at which
about 20 were brought to own Jesus as king of
saints, and are rejoicing in the cheering hopes
of the gospel. Since that time, several more
have been added to the number. Nine have
already followed the Redeemer in the ordi-
nance of baptism, and more are expected soon.
Some of the most open and confirmed Infidels
are now among the number of adopted children
in Christ.

There is truly a contrast between the past
and the present. Last summer, the congrega-
tion was small and careless—professors indif-
ferent—contentions prevalent—and every thing
gave token that the church would soon become
extinct: (so I am told, as I have been here but
a few months.) Now, we have a respectable
increasing assembly—Christians are awake—
difficulties healed—and, with the blessing of
God, the church bids fair to be a burning and
shining light.

Other sister churches in this county have en-
joyed precious seasons during the fall and win-
ter. About 50 have been added to the church
at Corinth, several in Providence, 40 at Gal-
way, several in Milton, Greenfield, &c.

Yours, &c.

ED. AM. BAPTIST, JACOB AMBLER.
New York.

From the N. Y. Baptist Register.

Brother Randall writes us the following:
Norwich, Dec. 27, 1834.

Bro. Beebe:—

As to the cause of religion,
it is quite encouraging with us at present. We
have enjoyed a season of protracted worship,
which continued for seventeen days in suc-
cession, and closed one week ago last Tuesday.—
We hope and trust much good was done during
the meeting; converts were multiplied, and
God has wrought wonders here. It is thought
that between one hundred and one hundred and
fifty obtained hopes; some more than 40 have
already been baptized, and we expect a num-
ber more will go forward in baptism to-morrow.
Several came forward at the meeting to-day,
and others will come to-morrow. A number
have not yet united, but are waiting to search
their bibles to find what the Lord requires of
them. Our meeting was well attended, without
bustle, confusion, or distraction. Old profes-
sors were much revived, and many old hopes.
The work appears to continue with us; meet-
ings continue to be well attended. The pray-
ers of our brethren are requested, that the Lord
would continue his work of grace with us, until
all shall be brought to bow to the sceptre of Je-
sus, and "crown him Lord of all."

From your friend and brother,

CHARLES RANDALL.

From the Boston Recorder.

DEATH OF MESSRS. MUNSON AND LYMAN.

The account of the death of the Rev. Samuel
Munson, and the Rev. Henry Lyman, mission-
aries of the Amer. Board in the Indian Archipe-
lago, came too late for the Feb. No. of the Mis-
sionary Herald; it is thought best, therefore,
to publish, without delay, a statement in the Re-
corder. An immediate publication is the more
desirable, as the accounts which have appear-
ed in some of the newspapers are fitted to awa-
ken an intense and painful desire in the nume-
rous friends of the deceased, and indeed in the
whole Christian community, to know more of
the distressing particulars.

All has probably been communicated to the
Secretaries of the Board, through the kindness of
the Rev. Mr. Medhurst, of Batavia, that can
ever be known. The narrative, briefly related,
is as follows:

Messrs. Munson and Lyman left Batavia on
the 7th of April, and proceeded to Padang, a
European settlement on the south-western coast
of Sumatra. They then visited the islands
of Batu and Nias; and when they had
made the necessary researches in those islands,
they proceeded to Tappanooly, a Dutch settle-
ment, also on the south-western coast of Suma-
tra. They reached that place on the 17th of
June, and remained there till the 23d, making
preparations for their intended journey into
the country of the Battas; which are a people in-
habiting the north-western part of the island,
and combining some of the more common indi-
cations of civilization, such as reading, writing,
and laws, with some of the worst customs of
savage life. Sir Stamford Raffles travelled
among them, and was much interested in them
as a nation. So did Mr. Burton, the Baptist
missionary, formerly at Tappanooly, and he
travelled safely. The inquiries of Messrs.
Munson and Lyman, induced them to believe
that, with their pacific intentions, and their pa-
cific appearance as travellers, they also should
incur little danger of violence. They were the

more inclined to the opinion, as the presiding
officer at Tappanooly, an European, had gone
among the Battas, not long before, unhurt.—
Some of their native friends, however, had fears
as to the result of the journey, and urged them
to delay until more definite information could
be obtained as to the manner in which the Ra-
jahs in the interior would receive them.

The accounts differ, as to the nature of the
advice they received from those whose opinions
were most entitled to respect, that is, the Eu-
ropeans residing the place; but after weighing
every thing, the two missionaries determined to
proceed, trusting in God. The day before
their departure, they wrote a letter to one of
the Secretaries of the Board, of which the fol-
lowing is an extract. It was probably the last
letter they wrote.

"We have made preparations to penetrate as
far as the great lake, which is in the heart of
the Batta territory, and return by another route
to this place. Mr. Bennett, the post-holder here,
who, though a Catholic, treats us with great
kindness, has himself been in the country. He
thinks we may be able to accomplish the jour-
ney in a month. All testimonies concur in pro-
nouncing the way very difficult, owing to high
mountains and impenetrable forests. Our ar-
rangements are now complete, and to-morrow
we start. Should we return in one month, we
may possibly reach Batavia early in Septem-
ber. Thus far the Lord has prospered us be-
yond our expectations. We trust the Board
and the churches will make every possible ex-
ertion to follow up these incipient efforts, and
thrust in laborers wherever the fields are white
and ready for the harvest. The work that has
been assigned us is tset with perplexities. It
is laborious and trying both to the body and the
mind. Yet we labor cheerfully. Our greatest
danger is, that our faith will fail us, and the
grand objects of all our efforts be lost in the
shade of minor considerations. With many
prayers that you and we may be guided by un-
erring wisdom, we remain, dear sir, yours, ve-
ry truly."

With such feelings and wishes, they com-
menced their journey on the 23d of June. The
residue of the sad story is derived from the nar-
ration given by Si Jan, a faithful attendant
who had accompanied them from Batavia. He
is described by Mr. Medhurst as an honest,
simple-hearted man, who has long been convers-
ant with the mission family at Batavia.

The brethren commenced their journey on
Monday, accompanied by a number of coolies
to carry their baggage, an interpreter and one
or two other natives. The post-holder and an-
other Dutch officer attended them beyond Tappanooly,
and then bade them adieu. The road
soon became exceedingly difficult, consisting
of hills and ravines, covered with thick forests.
So steep were the hills in many places, that
they were obliged to ascend by means of rat-
tans tied to the tops of the rocks. The thick-
ets were dense, but sheltered them from the
burning sun. It was only at the end of each
day's journey, that they found any thing like a
village. There were no scattered houses, and
they met but few natives during the day. They
travelled, of course, on foot, making ten or 12
miles each day. When they arrived at a vil-
lage, they were immediately surrounded by a
multitude of natives, men, women, and children,
who showed no sort of timidity, but came bold-
ly up to the travellers, and examined their per-
sons and dress with great eagerness.

Si Jan mentions but one instance, after their
departure from Tappanooly, in which the natives
attempted to persuade them not to proceed.—
This was on the second night after their depart-
ure, when they fell in with a Rajah Swaso,
who advised them to delay entering the Batta
Country till he should have time to go into
the interior and make inquiry, when he would write
them from Tobah. The brethren replied, that
they came with peaceable intentions, and that
there was no necessity for such a measure.

About 4 o'clock in the afternoon of Saturday,
June 28th, they came suddenly upon a log fort,
occupied by a number of men armed with mus-
kets, spears, &c. They had advanced within
about 100 yards of the fort. On spying the
fort and the men, the interpreter offered to
go and parley with them. But no sooner had
he arrived at the fort than they found about 200
armed natives coming upon them from one side
and from the rear. The coolies immediately
threw down their burdens, and fled on the other
side.

The interpreter also disappeared. The Bat-
tas came on shouting and brandishing their
weapons in a very alarming manner. The two
brethren pushed their weapons aside with their
hands, and entreated them to wait a little and
come to an explanation. Mr. Lyman then told
Si Jan to call the interpreter. Si Jan ran a
short distance to call him, but not seeing him,
he turned round to go back to Mr. Lyman,
when he heard the report of a musket, and saw
Mr. Lyman fall. The Battas shouted, the shout
was returned from the fort, and a rush made up-
on Mr. Munson, who was immediately pierced
through with a spear, and fell. Another shout
followed. The cook, who had on a jacket giv-
en him by Mr. Munson, was the next victim.—
On seeing the fate of the two missionaries, he
attempted to escape, but was pursued, and cut
down by a blow from a cleaver. Si Jan now
ran for his life, secreted himself in a thicket,
and at length found his way to Tappanooly.

The newspapers have said that the bodies of
our brethren after being thus barbarously de-
prived of life, were eaten by the Battas. It would
be gratifying could the contrary be proved.—

This much, however, can be said; there is no conclusive evidence of the fact; it rests upon report. Whatever disposal the Lord saw fit to make of their lifeless remains, it was unimportant in respect to them. And if they must die a violent death, the circumstances of it were mercifully ordered. They appear to have had no apprehension of danger till the moment of their departure, and then they were dismissed suddenly and with a single pang, to their eternal rest.

Mr. Medhurst, after stating a variety of facts and considerations which induced the brethren to enter into the interior, adds—

"The character of the brethren and their tender connections in Batavia, would, in the minds of all who knew their dispositions and circumstances, be a sufficient guarantee for their having acted with the utmost prudence and caution. It pleased the Lord, however, whose ways are higher than our ways, to bring matters to this melancholy result, cutting off our dear brethren at the very commencement of their missionary career, bursting asunder the tender bonds of connubial affection but lately formed, and crossing the designs of the Board for evangelizing the savage race of Batta at their outset. To us this event appears dark, mysterious, distressing, and heart-breaking; but, in the adorable workings of divine Providence, a reason must not only exist for this dispensation, but it may actually tend, in a way of which we cannot now perceive, to the speedier and more certain salvation of the Batta, the higher and more spiritual advantage of the be-
reaved widows, and to the encouragement of the Board and their agents to more earnest and vigorous efforts in the cause of missions."

"With regard to the missionaries themselves, the case seems stripped of much of its gloom; their habitual preparations for eternity, their known love to the Saviour, and their evident interest in the new covenant, made death to them sudden glory; and the hurried manner of their end, but a more rapid transition from labors, travels, sufferings, and care, to a state of perfect, complete, and everlasting rest. We might think it was a pity they were not spared to render the Saviour much service by their continuance in the vineyard on earth, but our great Head may have designed them for higher and holier service before the throne above. And with regard to the mission itself, they will not be found in the great day of account to have rendered it a partial or an inferior service. The soldier who falls in the forlorn hope, at the storming of a citadel, has as much share in the glory of the conquest, as he that divideth the spoil; and when the list of worthies is made out, those may perhaps stand among the 'first three' who nobly ventured and cheerfully sacrificed their lives in the good cause."

"The sufferings of their disconsolate widows have been great in the extreme; tears have been their meat, and sighs have been their relief ever since the melancholy event happened. We have endeavored, what little lay in our power, to alleviate their mental agonies, and the community generally have felt the liveliest sympathy with them; but we are all miserable comforters, and nothing but Almighty power and love can effectually bind up their broken hearts, and pour the oil of consolation into their wounded spirits. May he give them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. I feel satisfied that the Board will do every thing in their power to alleviate the burden, and that the churches of Christ in America will leave nothing undone to soothe their sorrows as far as human means and efforts go, so that I need not enlarge."

"I sincerely hope that the Board will not be deterred by this afflictive occurrence from carrying on their operations in these islands; and that the youth of America who are burning with ardor to come to the help of the Lord against the mighty, will not be discouraged by the fall of these soldiers of the cross. The command, 'Go ye,' still stands in the sacred records, and He who gave that command still lives and reigns, and has power sufficient to turn the tide in favor of his cause, and bless the efforts of his church and people; therefore lift up the hands that hang down, and the feeble knees; let the weak be as David, and David as the angel of the Lord. Then shall one man chase a thousand, and two put ten thousand to flight."

The journals of the brethren up to their departure from Tapanooly, will be forwarded to the Board, as soon as they can be copied out."

DEATH OF A MISSIONARY.

We select from the Chicago Democrat the following account of the last illness of Rev. A. B. Freeman, whose death was briefly noticed in our last. We sympathize with his bereaved family and friends, as well as the infant church he had instrumentally gathered in an important and rapidly increasing village. While one standard-bearer after another is falling, we inquire with solicitude, Who will offer themselves to supply their place?

OBITUARY.—Rarely does it happen that a community is called upon to sustain a loss so generally and deeply felt, as that which is occasioned by the death of the Rev. ALLEN B. FREEMAN, Pastor of the Chicago Baptist Church.

He died this morning a little after 5 o'clock, after an illness of eight days, in the 29th year of his age.

Of the truth of the Christian religion, and of the unfailing support which it gives in the dark and trying hour of death, an impression has been made, on those who witnessed the last hours of this good man, which time can never efface. In the anticipation of his speedy departure, his joy was great. Addressing himself to me, he said, "I have just had a rapturous vision of heaven—the half I cannot tell you." Being asked how he felt, "better and better," said he, "as I get nearer home."

As the impress of death became more visible, he was asked if the valley through which he was passing was dark, he replied, "Oh no! Oh

no!" Pausing awhile, "tell," said he, "my dear old father that I died strong in the faith, in the field of battle"—referring to the Missionary field in which he was engaged.

In the capacity of Missionary and Pastor he was faithful and zealous.

Strong as were the cords that bound him to his flock and to his acquaintances, they have been severed and our friend is no more. He fought a good fight, finished his warfare with the joyous shout of victory, and has taken possession of that crown which was prepared for him by the captain of our salvation, at the right hand of the Father on high.

How loudly does his death admonish every one to be ready. Life is but a shadow, which for one moment is seen, then gone forever.

Communicated.

Wednesday, Dec. 15, 1834.

THE LATE DR. CAREY.

The following is the will of the late Rev. Dr. Carey, taken from an East India paper. It will be seen that, excepting his wife's property, over which he exercised no control, he could bequeath his children little more than his library, and the benefit of his great example.—N. Y. B. Register.

I, William Carey, Doctor of Divinity, residing at Serampore, in the province of Bengal, being in good health, and of a sound mind, do make this my last will and testament, in manner and form following:

First. I utterly disclaim all, or any, right or title to the premises at Serampore, called the Mission Premises, and every part and parcel thereof, and do hereby declare that I never had or supposed myself to have any such right or title.

Secondly. I disclaim all right and title to the property belonging to my present wife, Grace Carey, amounting to 25,000 rupees, more or less, which was settled upon her by a particular deed, executed previously to my marriage with her.

Thirdly. I give and bequeath to the College of Serampore the whole of my museum, consisting of minerals, shells, corals, insects, and other natural curiosities, and a Hortus Siccus. Also the folio edition of the *Hortus Woburnensis*, which was presented to me by Lord Hastings; Taylor's Hebrew Concordance, my collection of Bibles in foreign languages, and all my books in the Italian and German languages.

Fourthly. I desire that my wife, Grace Carey, will select from my library whatever books in the English language she wishes for, and keep them for her own use.

Fifthly. From the failure of funds to carry my former intentions into effect, I direct that my library, with the exceptions above made, be sold by public auction, unless it, or any part of it, can be advantageously disposed of at private sale; and that from the proceeds 1,500 rupees be paid as a legacy to my son, Jabez Carey, a like sum having heretofore been paid to my sons Felix and William.

Sixthly. It was my intention to have bequeathed a similar sum to my son, Jonathan Carey, but God has so prospered him that he is in no immediate want of it. I direct that if any thing remains, it be given to my wife, Grace Carey, to whom I also bequeath all my household furniture, wearing apparel, and whatever other effects I may possess, for her proper use and behoof.

Seventhly. I direct that before every other thing, all my lawful debts may be paid; that my funeral be as plain as possible; that I be buried beside my second wife, Charlotte Emilia Carey; and that the following inscription, and nothing more, may be cut on the stone which commemorates her, either above or below, as there may be room, viz:

"William Carey, born August 17, 1761, died—
"A wretched, poor, and helpless worm,
"On thy kind arms I fall."

Eighthly. I hereby constitute and appoint my dear friend the Rev. William Robinson, of Calcutta, and the Rev. John Mack, of Serampore, executors to this my last will and testament, and request them to perform all therein desired and ordered by me, to the utmost of their power.

Ninthly. I hereby declare this to be my last will and testament, and revoke all other wills and testaments of a date prior to this.

(Signed,) WILLIAM CAREY.
(Signed,) W. H. JONES, SAMUEL M'INTOSH.

From the N. Y. Observer.

TRACT ANNIVERSARIES.

Meeting in Troy.—The anniversary of the Religious Tract Society of Troy, N. Y., was held on the 21st ult. at 9 o'clock, P. M. in the 2d Presbyterian church. The meeting was opened with prayer by Rev. Dr. Snodgrass, and the usual reports were read. During the year, the monthly distribution has been vigorously pursued, accompanied with Christian effort, and corresponding blessings have followed. Several interesting cases of conversion were stated, which were well calculated to impart renewed vigor to the enterprise.

The President, Mr. Chichester, proposed, as the principal subject to be brought before the meeting, raising funds to aid the American Tract Society in carrying into effect the \$30,000 resolution for supplying pagan and foreign lands.

The following resolutions were then offered and sustained by Rev. Drs. Snodgrass, Tucker, and Beman, and by Mr. Woodbridge, agent of the parent Society:

Resolved, That, in answer to the prayers of His children, God has opened a wide and effectual door for diffusing the knowledge of Christianity by the Press, in pagan lands.

Resolved, That the present efforts and contributions of the American churches for diffusing a knowledge of Christianity, by the Press, are not at all commensurate with the openings in foreign lands, or with the necessities and importunities of a dying world.

Resolved, That self-consistency, as well as duty to God and our fellow-men, requires

every person who prays for the coming of the Redeemer's kingdom, to redouble his exertions in the great work of sending the gospel to every creature.

From the beginning to the close of the exercises, a deep and tender interest pervaded the assembly. It was good to be there, for the Spirit of the Lord was there; and the love of God seemed to be shed abroad in every heart. More distinct marks of Divine approbation were probably never vouchsafed on a similar occasion. Although the evening was unfavorable, and the number who attended was less than might otherwise have been expected, the subscriptions taken on the spot amounted to more than eighteen hundred dollars.

Committees were appointed to circulate the papers through the several congregations in the city, and complete the benevolent effort so happily begun.

Such seasons are ripe clusters from the land of promise. "It is more blessed to give than to receive."

Meetings in Hartford and New Haven.—The anniversary meeting of the Connecticut Branch at Hartford, was held Sabbath evening, Jan. 11, in the Centre church. The house was full. Rev. T. H. Gallaudet presided. The meeting was addressed by the President, Rev. O. Eastman, one of the Secretaries of the Parent Society, Rev. Mr. Fitch, of Hartford, Rev. Mr. Ellis, of Illinois, and by A. M. Collins, Esq., after which a subscription was commenced, which, including \$322 collected by ladies, amounted to \$1,353.

On Sabbath evening, the 18th, a public meeting was held for the same object in New Haven. The North church was filled, and addresses were delivered by Rev. Mr. Neale, of the Baptist church, Rev. E. P. Cleveland, Rev. O. Eastman, and Rev. Prof. Goodrich, and a subscription commenced, which, with \$300 collected by the ladies, amounted to \$850.

From the notice of the Tract meetings in Troy, Hartford, and New-Haven, which we publish above, it will be seen that more than four thousand dollars have been recently subscribed in these three cities, to aid the American Tract Society in carrying into effect their resolution to raise thirty thousand dollars for supplying Pagan and Foreign lands.

For the Christian Secretary.

Mr. Editor,—

I have for some time felt deeply interested in the subject introduced by "Ezra," with regard to a Baptist Sunday School Union. I have read his communications with pleasure, and, I think, with profit. His remarks and suggestions commend themselves to the serious consideration of every intelligent and consistent Baptist who reads them. I have long been looking and hoping that some of your correspondents who had leisure for the employment, and enjoyed facilities for collecting information, would have taken up the subject and endeavored to awaken his brethren to a sense of their duty and interest with regard to it. But as no one has appeared publicly to espouse the cause, a sense of obligation to contribute my mite to the general stock, is my apology for again begging the indulgence of your readers. I do not claim a hearing under a conviction that I am competent to place the subject in a full and clear light, and point out all its advantages and disadvantages—but my only object is to throw out a few hints, and institute a few inquiries, trusting they may be the means of bringing some able champion into the field.—The expediency or propriety of immediately forming a Baptist Sunday School Union, or any other society which shall be its substitute, I am not prepared to discuss.

Many of the embarrassments and disadvantages which we labor under in our present connexion with the American Sunday School Union, I was unacquainted with until I learnt them from the statements of "Ezra." But I have long been sensible that a lamentable want of union and harmony existed between our theory and practice. This discrepancy is manifest, not only in the want of a certain class of books in our S. S. libraries, but extends in a greater or less degree to all the various departments of religious instruction. It seems that in our zeal to be liberal and accommodating, we have exposed ourselves to the charge of inconsistency. Far be it from me to inculcate a spirit of denominational helplessness, or magnify the differences between Baptists and their brethren of other denominations. I would rather pray and labor to annihilate them altogether; but I would not do it at the expense of any thing that I deemed important; I would certainly live at peace with all men; but at the same time, I ought not to lend my influence, though indirectly, to encourage what I believe to be a departure from apostolic practice.

With these remarks, suffer me now to suggest a few plain questions, by which I think we may all ascertain our duty in regard to compromising with our Pedobaptist brethren.

1st. Do we believe that Christ instituted the ordinance of baptism, with the design that all his followers should observe it?

2d. Do we believe that this ordinance is the door by which we are to enter the church militant?

3d. Do we maintain that visible believers are the only subjects of this ordinance?

4th. Is it binding upon all believers, and is it essential (not to salvation) but as a manifestation of our obedience and consequent love to Christ?

To all these inquiries, Baptists would reply in the affirmative. I would ask again, from whence do we derive these sentiments, and upon what authority do we predicate our belief? Why, we say at once, that the Bible is our text book, and we derive all our ideas of faith and practice from it. And do the Scriptures indeed teach us the observance of the ordinance of baptism? And is it a portion of truth which must not be taught our children? Must our lips be sealed, and the press be silent

upon this subject, and all for fear of displeasing those who practice what we believe is unscriptural? Has Christ instituted one ordinance with the injunction, do this, &c., and another which we may accommodate to our own convenience? And can we with propriety insist upon the observance of the one, and suppress all instruction with regard to the other? May we not use the language of Peter to those who are enquiring what they shall do to be saved, or shall we exhort them to repent and withhold the directions to be baptized, lest we should be accused of proselyting?

Brethren, let us seriously and candidly consider this subject, and endeavor to ascertain and do our duty in regard to it. Is our practice supported by the precept and example of Christ, and his apostles? Then it is safe—it is indeed binding upon us to insist upon its adoption.—We are exhorted not only to do the things commanded us, but also to teach them.—Matt. xxviii. 20.

On the other hand, do we deem this ordinance of so little importance, so "non-essential" that we are willing to suppress our sentiments entirely, lest we should be thought uncourteous to those who choose to reject it? Then let us cease to practice what we may not inculcate by precept. Two more questions, and I have done.

1st. Are we advancing or retarding the progress of truth by compromising to suit the views and conciliate the regard of those who differ from us?

2d. Are we, as a denomination, gaining strength and influence by such a vacillating course?

V. W.

For the Christian Secretary.

Christian Principles the strongest and the best.

It will readily be acknowledged, that whatever system of principles is productive of the greatest benefit, has peculiar claims on mankind. That misery exists to a great degree, and that it may be diminished by the generous efforts of benevolence, are truths which cannot be questioned. That a heart moved by sensibility, and a tongue guided by wisdom, are capable of pouring comfort into the wounded bosom, has been proved by many an object of distress. That no political arrangement can annihilate the miseries of man; that innumerable objects will still exist, who, in their secret retirement, require the penetrating eye and the kind hand of charity, to administer relief and soothe their sorrows, while others will publicly tell their tale of woe, and solicit the charity of their fellows, are facts which all know; and the characters who ever have been the most conspicuous in removing human evil, and whose principles naturally lead them to it, most powerfully recommend themselves to the attention of mankind.

Would any man, were he in search of such characters, go to the schools of infidelity, or the deistical club, to find them? Has the mind traced with delight the philanthropic progress of infidels, in their generations on the globe? Have their actions sent forth a voice to the unfeeling christian, lingering in the path of duty, crying, Arise and follow me in the divine march of charity? Is it amongst infidels that the philanthropist is born and nourished, and sent into a world of misery to reap the grand harvest of benevolence, while the christian church sends forth nothing but men whose callous hearts are never penetrated with sympathy, and whose eyes never drop a tear over the miseries of their fellow beings? Who have made the greatest sacrifices, and practised the greatest self-denial, to remove human misery, and to make the sorrowful glad? Is it one grand topic of infidels to hold up, in all the pomp of eloquence, to public admiration, the disciples of their school, as exhibiting every human excellence, in impoverishing themselves to enrich the poor, and spending their lives to relieve the distressed? Ask, is this the character of existing infidels? You may hear a profusion of great swelling words of vanity: but for a more exalted virtue, and a more extensive benevolence, than that which flows from christian principles, you look in vain.

The christian church abounds now with characters who display their noble and benevolent principles by the deeds they perform. They wait not for their own peculiar notions to be publicly recognized and respected before they proceed to act. The charity which they have imbibed from charity's eternal fire, glows in their bosom, and urges them on to enlighten and reclaim the ignorant and vicious, and to comfort the poor and miserable. They solicit no public applause, they seek to have the image of the Author of their salvation impressed upon their hearts, who "went about doing good," and they try to walk in his steps.

JOHANNES.

GOOD ADVICE.—The following suggestions in reference to a duty too often neglected, will commend themselves to the churches. It is sustained by the opinion of a number of experienced ministers and other brethren, and it is hoped may do some good.

What are the duties of a church towards members of other churches, living within her vicinity and neglecting to unite?

As we are bound to watch over one another in love, it is the duty of the members of a church to lay aside those selfish, contracted feelings, that too often regulate our conduct towards each other, and discharge, in the spirit of Christ, this important duty; and consider such absentees as of Christ's chosen flock, and encourage them to press forward in the christian course. Churches should endeavor to convince such an individual that he is still surrounded with the members of the household of Faith, who have drank into the same spirit with himself. It is the duty of the members of the church, in their private and collective capacities, to pray for such Brethren living in their vicinity, as they are bound to do for the members of the particular church to which they belong, remembering that Christ hath said, "All ye are Brethren," and perform all those brotherly or christian offices toward him that the gospel requires. For it is necessary for the church, first, to let her light shine, and convince him, that it is a Vine of God's planting, and

is bearing good fruit, before he can feel an attachment for the church.

Having performed her duty in all these respects, and having shown that her doctrines and practice are such as are taught by Christ and the Apostles, if the member still neglects to unite, it is then evidently her duty to inquire into the cause of this neglect; and this inquiry may be made with propriety by a judicious committee, whose duty it should be to ascertain whether the cause was in him or the church, or the members of the church to which he belonged, and endeavor to remove any obstacle out of the way of his performing his duty, and explain to him his duty as a christian professing Godliness, and show him the effects of his conduct on the minds of the enemies of the church, and those that are indulging a hope, and yet make no profession; and make report to the church. If the reasons assigned are not satisfactory, and the member still remains remiss in duty, it is then the duty of the church to report him to the church to which he belongs, stating the course they have pursued with him, and request the co-operation of this sister church to have the member perform the duty that reason and his high calling demands of him. Provided the church with which he is in covenant justifies and encourages him in his course, which is sometimes the case, then the trial lies with that church, and must be pursued church-wide. But if this sister church disapproves of his course, and advises him to unite with the church in the vicinity where he resides, and he still neglects this duty, it is the duty of the church to refuse him the privileges of church communion, and let him know, by actions as well as words, that they have no fellowship with his conduct.

A NAVAL OFFICER.—Mr. Finney, in remarking in a late lecture on the conflicts of spiritual Christians, gives the following most interesting testimony of an American naval officer.

"You will have greater conflicts with yourself than you ever thought of. You will sometimes find your own corruptions making strange headway against the Spirit. The flesh lusteth against the Spirit, and the Spirit against the flesh." Such a Christian is often thrown into consternation at the power of his own corruptions. One of the Commodores in the United States is a very spiritual man; and his pastor told me he had known that man lie on the floor and groan all night in agony with his own corruptions, and to cry to God in agony that he would break the power of the temptation. It seemed as if the devil was determined to ruin him, and his heart was almost in league with the devil.—N. Y. Bap. Reg.

The following, from the Cincinnati Journal, looks as though papacy was making some headway in the great valley. For a Roman Catholic to require an American Protestant to take off his hat in the street before a Romish prelate in this Republic, shows an extent of audacity that we confess we were not yet prepared to hear of. Our fellow-citizens will no doubt take proper notice of this courteous act, and always uncover at the approach of a Roman Bishop.

Insult to a citizen of Cincinnati.—A respectable citizen called upon us to mention the insulting treatment which he received from a leading member of the Catholic communion, at the late consecration of the Catholic cathedral in Fifth-street, Cincinnati.

The gentleman, with his wife and children, was returning from the Third Presbyterian Church, (of which he is a member,) when attracted by the noise of the martial music, he paused a moment on the pavement just as the Bishop &c. was leaving the Cathedral. As usual, he had his hat on. A leading Catholic came up to him and exclaimed, 'Pull off your hat, sir!' 'Why?' said the gentleman. 'Oh, the bishop is coming,' was the reply. 'And what of that?' said the gentleman, 'the bishop is only a man.' 'Pull off your hat,' cried the Catholic, in a rage. 'No,' said the gentleman, 'this is a free country.' Upon this, the Catholic attempted to knock off the hat! The gentleman perceiving a crowd gathering, and unwilling to be even the innocent occasion of a row, reluctantly pulled off his hat before the minion of a foreign power; but his republican feelings were deeply outraged. We state these facts from the lips of the gentleman himself. We make no comments, only to ask our Protestant fellow-citizens to inquire where these matters will end."

A Baptist brother informed us, a few days since, of an occurrence which he recently witnessed in this country, similar to the foregoing. He was in a public house, about 20 miles from Utica, and a person present having treated as an absurdity the worshiping of the Virgin Mary, was severely abused by a foreigner in the company. He was greatly incensed, and came up to the individual first mentioned, in the attitude of one going to attack him, and expressed himself as greatly surprised that he dare speak in such a manner of the 'blessed Virgin,' and actually applied to the landlord to turn him out of the house as unworthy of its shelter, for daring to question the propriety of paying religious homage to the 'blessed lady.'—Ib.

HOPE FOR THE SLAVES.

Messrs. Shaw and Jones, of the Baptist denomination in Georgia, are endeavoring to awaken an interest in the southern churches, in favor of evangelizing the slaves. On this subject, Christians of every name, whether at the north or south, can have but one mind. For ourselves, we cannot understand the reasons why the Am. Bib. Society should send the Bible to the colored men in Africa, and not give it to the two millions of colored men in the United States. We cannot understand why missionaries should be sent to all the world, and yet not one to the lost sheep of the tribes of Africa. We cannot understand why men should be sent out by the churches to the destitute in our own land, and yet none sent to the two millions of slaves. It must be that the churches suppose they have committed the unpardonable sin.

Bibles are given to the prisoners in the Penitentiary; and ministers are even sent to murderers in their dungeons. Has the colored man done anything worse than these, that the means of grace are withheld from him? It cannot be, that their being in bonds is the reason that nothing is done for them by those who profess to obey the gospel; for the gospel command is, to 'remember those in bonds, as bound with them.' It cannot be, that it is because they are strangers, and naked, and sick, and in prison, that Christians do not visit them; for that is the characteristic of the wicked.

POETRY.

For the Christian Advocate.
PSALM CXIX. 75.

For what shall I praise thee, my God and my King?
For what blessings the tribute of gratitude bring?
Shall I praise thee for pleasure, for health and for ease?
For the spring of delight, and the sunshine of peace?

Shall I praise thee for flowers that bloom'd on my breast?
For joy in perspective, and pleasures possess'd?
For the spirits that lightened my days of delight,
And the slumbers that sat on my pillow by night?

For this should I praise thee; but if only for this,
I should leave half untold the donation of bliss:
I thank thee for sickness, for sorrow, for care—
For the thorns I have gather'd, the anguish I bear.

For nights of anxiety, wealings, and tears,
A present of pain—a perspective of fears:
I praise thee, I bless thee, my King and my God,
For the good and the evil thy hand hath bestow'd.

The flowers were sweet, but thy fragrance is flown;
They yielded no fruits—they are wither'd and gone:
The thorn it was poignant, but precious to me,
'Twas the message of mercy—it led me to thee.

Hartford, Feb. 3, 1835. G. H.

From the Christian Advocate and Journal.
SLAVERY—A FRAGMENT.

Messrs. Editors:—"It is inconceivable," says Lang, in his History of Jamaica, "what numbers have perished in consequence of the law for the recovery of debts, which permits slaves to be belied on and sold at vendue." Poor fellows! the exercise of the heart's kindly affections is all of bliss that is left to them on earth, and when that, too, is rudely snatched away from them, they can no longer endure the coldness and desolation of life! They sink to the grave unwept and forgotten, and their fate awakens scarcely a transient sigh of sympathy. Instances of faithful attachment which, in their more fortunate brethren, would be held up to the admiration of the world, in the slave are passed by as unworthy of record—not with all.

Cesar and Sabina were natives of Africa, and were brought to America in the same ship. And when they found themselves severed from each other, and doomed to perpetual slavery in a strange land, the last drop of balm was exhausted, and they both drooped and pined away, and would, it was believed, soon have sunk into the grave, had not Cesar's master purchased Sabina. It had been supposed that Sabina was the sister of Cesar, from the strong resemblance and the frantic grief they manifested in being separated. But it was not so. They had been born in the same village, had been very early attached to each other, and their mothers had agreed, that when they grew up they should be man and wife together. Sabina had been stolen, and Cesar with some of his companions, attempted to rescue her, and were overpowered and led away captive. His master, though no otherwise touched with his sorrows than the fear of losing his slave, deemed it expedient to purchase Sabina, and was not disappointed, for soon after they became inmates of the same family they became playful, and seemed to forget that they were slaves!

Cesar manifested great aptness to learn, and his master's eldest son, who was, though very young, his father's overseer, became so pleased with him, that he taught him the alphabet, to spell and pronounce words, which he did with great facility. And such were his colloquial power, that he attracted the attention of all, and the admiration of many who essayed to be witty with him. The dog, said a gentleman, in my hearing, has said many things to me with which I was so well pleased, that had they been said by any other negro I ever saw, would have fetched from me a curse, if not a kick.

In process of time Cesar became the husband of Sabina, and his master's overseer and musician, who used to say he could by his sage sayings, songs, pleasantry, and persuasions, get more labor done than any overseer he had ever employed before him. He was suffered to live in a house by himself, and had made such a disposition of the little plot of ground on which it stood, as to afford him many comforts. Sabina was frequently honored with the presence of her young mistress, who was kind to all her father's slaves, and had pitied and learned one of Cesar's children to read.

When General Bryon addressed the people at the close of the New River quarterly meeting, Cesar was there, and when he heard him say to the preachers, "I know God hath sent you, and your God and people shall be mine," he exclaimed with a loud voice, "And mine too." The first thing Cesar did on his return home was to burn his fiddle. He then went to the quarter, told his fellow slaves what God had done for him, and spent much of the night in exhorting and praying with them. And it was not long before many of them professed to be happy in God, and gave me, on the first visit I made them, satisfactory evidence of their having become truly pious, and along with them their lovely young mistress claimed to know her sins forgiven.

At first, Cesar's master seemed bewildered at this strange occurrence, but it was not long before he became infuriated, and poor Cesar had to pass through a fiery ordeal. A ball was had at his master's house, and Cesar was ordered to be ready with his violin. When the company had assembled, Cesar was called in, and his master inquired sternly why he had not brought his fiddle! Cesar with tears begged his master's forgiveness, for he could not with a good conscience do as he had been wont to do, lest he should offend his God. This had a softening influence on some of the guests, who laboured to persuade him there could be no harm in it, at least to him, for Scripture enjoined it upon servants to obey their masters. But Cesar could not be moved; and when his master knew he had burned his fiddle, he became outrageous, and turning to one of his guests said, "Captain, when do you sail for the West Indies?" "To-morrow, sir." He then ordered a violin of his own to be brought, and putting it into Cesar's hand, said, "Give my guests a

specimen of your skill in your favorite air which I heard you hum yesterday." It was one of his wild African airs, exquisitely beautiful, but very unsuited to the occasion, for it was plaintive. Cesar took it, and for a few minutes charmed the guests, but fearing he had done wrong, he began to tremble, and bursting into tears, exclaimed, "God forgive me if I have done wrong. I would sooner die than offend thee!" "Here, captain," said his master, "take this d—n Methodist dog—I give him to you. Take him to Jamaica, and sell him to the worst man you can find. Had he obeyed me, I would have settled on him a handsome salary for life."

The next morning Cesar was called in and promised a salary for life if he would promise to go no more among the Methodists, and resume his fiddle, otherwise he should never see his wife and children more. On his refusing to promise, his master sent him on board the schooner, and the captain immediately hoisted his sails, intending, as he afterward said, to take Cesar and give him his freedom, being shocked with the barbarity of the master, and charmed with the Christian intrepidity of the slave. It was not, however, the master's intention to part with Cesar, but to conquer him; and finding the schooner pursued her course, he became alarmed, manned his boat, pursued after him in person, brought back Cesar, and suffered him to take his own course, save that he ordered their weekly rations to be dealt out to them at three o'clock on Sunday, which was the hour of preaching, but we changed the hour of preaching from 3, to night, and heard of no farther opposition.

THOS. WARE.
Salem, Jan. 10, 1835.

From the New England Spectator.
SLAVE TRADE IN THE DISTRICT OF COLUMBIA.

Dear Brother,—

In looking over the columns of the Globe, (the official organ of the House of Representatives) of Jan. 24, 1835, I observed the following advertisements. Will you please give them a place in your paper; not because they are novel, for those who look over the columns of the Globe of almost any date, may find advertisements nearly similar to them. During the sessions of Congress, they may find in one column reported the speeches of our representatives, in which they raise loud and long notes of admiration to the "Goddess of Liberty," while in the next, notice after notice is headed, CASH FOR NEGROES. Yes, the same man who is employed by Congress to publish its proceedings, hires himself also to the infamous slave trader, to publish to the world the meanness and hypocrisies of his country.

Cash for 400 Negroes.

Including both sexes, from 12 to 25 years of age. Persons having likely servants to dispose of will find it for their interest to give us a call, as we will give higher prices in cash than any other who is now or may hereafter come into this market.

FRANKLIN & ARMFIELD.
Alexandria, Dec. 15, 1834.

Cash for 200 negroes.

We will give cash for 200 likely young negroes of both sexes, families included. Persons wishing to dispose of their slaves will do well to give us a call, as we will give higher prices in cash than any other purchasers who are now or may hereafter come into this market. All communications will meet attention. We can at all times be found at our residence in Seventh-street, immediately South of the Centre Market.

JOSEPH W. NEAL & CO.
Washington, D. C. Sept. 17.

Cash for 200 Negroes.

Including both sexes, from 12 to 25 years of age. Persons having likely servants to dispose of, will find it to their interest to give us a call, as we will give higher prices in cash than any purchaser who is now in the city. We can at all times be found at Isaac Beers' tavern, a few doors below Loyd's tavern, opposite the Centre Market, Washington city. All communications promptly attended to.

JAMES H. BIRCH.

Dec. 15th, 1834.

These, be it remembered, are all of them in the District of Columbia—two of them in Washington city! It is highly important just at this time, that every possible effort should be made to throw such facts before the public, and even force them upon their attention, although they be oft repeated. If ever there was a time to "cry aloud" is not this? It will soon be too late to petition Congress at its present session, and the greatest part of the country is yet asleep if not dead to this subject. Let us then vigorously employ every medium, let us "speak not," till this whole nation is aroused from its lethargy to raise one universal cry—"Let slavery in the District of Columbia forever cease!"—*Eman- cipator.*

From the Christian Index.

ENCOURAGEMENT TO PRAYER.

Rev. Mr. S—, of Georgia, is esteemed as a faithful and devoted servant of Christ. In the course of last spring, in company with Mr. H—, also a member of the Baptist church, he was passing to one of his regular appointments for preaching. The residence of Mr. W—, an old careless sinner, lay in his way. At the suggestion of Mr. S—, it was agreed they should stop and try to pray with Mr. W—'s family, and especially for the ungodly old man, which was accordingly done. Last summer, the church to which they were then going, was visited by a refreshing from the presence of the Lord. Mr. W—, was one of the first who united with the church. His experience was briefly as follows:

"On a certain day in the spring, he was in the field attending to his hands. The sun being warm, he sat upon the fence under the shade,

while the hands worked down to the opposite part of the field. Suddenly his mind was arrested by serious thoughts. He was powerfully impressed to retire to the woods and pray.—After a tremendous struggle, he yielded, sought a retired spot, and fell upon his knees before his God. While here, most awful conviction seized his heart. At the hour for dinner, he went to his residence in a dreadful state of mind. His pious wife accosted him: "Well, Mr. S— has been here this morning." "Ah, indeed," said W—, "and what does he say?" "Why," said the wife, "he prayed most devoutly for you." "At what hour," said Mr. W—, "was he here?" Upon inquiry, it was found that in the same hour that Mr. S— prayed for the aged sinner, the Lord's spirit began a good work upon his heart, while engaged in the affairs of this world. He was happily converted, received into the fellowship of the church, and so far walks worthy of the vocation with which he is called. From the above circumstance, I hope Christians will be encouraged to pray in faith, and ministers urged to the duty of visiting the families of their flocks, and pray with and for them.

HARRISON.

The Rev. Eugenio Kincaid, a distinguished missionary, writing from Ava, in the Burman Empire, thus speaks of Temperance.—*Temp. Intelligencer.*

"The climate is very oppressive, but my constitution endures it remarkably well. My health is as good as it was in America, but my strength is nothing to what it was there. This is owing partly to the heat of the climate, and partly to the want of nourishing food. I use no ardent spirits, no wine, no beer, and seldom drink more than one cup of tea in a day. Spirits and opium are disgusting in thought."

I am happy to hear that the temperance cause is prospering. Every man, woman and child should wage an unceasing war with all intoxicating drink. It is surprising that we were so long in league with this most disgusting and hateful of all poisons. How many has it ruined! Who has it not injured? When I think of the ravages it has made—how many it has reduced to nakedness and hunger—how many it has brought to the lowest vale of poverty—how many it has entombed in an early grave—and how many it has brought to the lowest hell,—yes, when I think of the time lost, the money spent, the ragged, hungry, untalented children it has occasioned, the fearful oaths, the vulgar, filthy language, the lascivious songs, the maddening, stupid mirth, the lying and stealing, fighting, and robbing, and murdering, and all the endless crimes that follow in its train,—I say, when I think of all these, I am astonished that we were so long blind. I often think of P—, our former residence. I was a child, but I noticed what I saw and heard. All that I was acquainted with went to the store and tavern, drank, and drank, and drank again—then each carried home his filled bottle and drank again; and then his wife drank; and then, too, his children drank,—all pronounce it good!! The Pagan makes an idol, then worships it; he calls his wife and she worships it; then his children, and they worship it,—all pronounce it good!! Oh! stupid Pagan, stupid wife, stupid children! open your eyes, look on the sun, moon, stars; who made all these? Look on this idol; who made it? Your fathers did so, and so you must! Because your fathers were mad and stupid, you must be also! Alas, alas, for mankind! The drinking father reels to the grave, and the drinking son stumbles over him. The Pagan makes an idol, and the children soon learn to make idols as well as their father. Thus fools tread on the heels of fools; drunkenness shakes hands with drunkenness; death and hell open wide their arms, both greedy for their prey. He that drinks a little is a madman; he who drinks much is a demoniac.

Let every one who loves sobriety, honesty, virtue, peace at home and peace abroad, a clear conscience in time, and consolation in death, come out openly and distinctly on the side of total abstinence. This is the only wise and safe course. This is throwing our weight into the scale of virtue. This is lending our aid in a cause that will yield incalculable good to mankind. I look upon every person who encourages intemperance, as one of the vilest of the vile among the human race; as one engaged in destroying both soul and body; one who stabs innocent children, and sends to the grave the grief-stricken wife and mother; as one who riots in rottenness and filth.

Ardent spirits is the nursing of hell; a favorite of the Prince of Darkness; it is a serpent that lies across every liquor store and tavern. Fools say it is harmless; they are bit; the poison spreads; parents weep; children weep; it is vain: the disease defies all created remedies; they die before noon; their carcasses cover the whole land.

Pardon my saying so much on this subject. I wish to encourage those who have embarked in a cause that embraces the well being of every family and of every neighborhood in the land. Let the monster be looked fairly in the face. He who does not see its ugliness, must be as senseless as an idiot, and a despoiler of benevolence. He is one who loves to turn orphans naked and hungry into the street, while he digs the grave of their father. Miserable being!

From the American Baptist.

PREACHING TO THE CONSCIENCE.

The preaching of the Gospel is the principal authorized means of converting the world. The ministers of Christ are directed to go into all the world, and preach the Gospel to every creature. The certain and simple design of this is, to make men feel that they have done wickedly, and that the Son of God is their Redeemer. Now what kind of preaching is most likely to produce this effect? Does a sinner need a discourse on sacred history or a logical dissertation on the attributes of God? Will his heart relent under that which pleases his fancy, or a display of rhetorical beauties? Does he mourn for sin while his minister is

solely engaged in exploring the labyrinths of doctrinal speculations? Can the most finished description of virtue and morality, adorned in all the beauty of heaven, lead the soul to sorrow for sin after a godly sort? Nay, verily.—Our conviction is, that this kind of preaching seldom, if ever, brings a sinner to the foot of the cross.

The conscience must be awakened, made sensible, corrected, and loaded with the weight of the soul's guilt. David was greatly interested with Nathan's parable, but he was not convicted, alarmed, or penitent, until the faithful preacher said to the royal culprit, "thou art the man!" When Peter, on the day of Pentecost, charged home personally the guilt of his hearers in crucifying the Lord of Glory, then they were pricked to the heart. The character of the preaching generally adopted in season of revivals, shows that the preaching most intimately connected with conversions, is that which is addressed to the conscience. That system which keeps a preacher from the consciences of his hearers, is either too particular, high, or straight-laced to meet the dying necessities of the sinner.

BEACH & BECKWITH,

AT the Store recently occupied by F. J. Huntington, corner of Main and Asylum Streets.

OFFER for sale on the most favorable terms, at Wholesale and Retail, a good assortment of BOOKS and STATIONARY, among which, for Schools and Academies, are the following:—

Ainsworth's Latin Dictionary, Author's Abridgement, do. Nugent's and Boyer's French do. Walker's, Todd's, Walker's Johnson, Worcester's and Webster's English do. various sizes quarto, octavo, and school editions.

Adams' and Gould's Adams' Latin Grammar, Levis' and Gould's French Grammar, Bolmar's and Le Brun's Telemachus, Bolmar's French Phrases, do. Perrin's Fables, French First Class Book, and Charles XII. Goodrich's, Buttman's, and Fisk's Greek Grammar, Negris' Modern, do. Donnegan's, Grove's, and Pickering's Greek and English Lexicon, Lempriere's Classical Dictionary.

Greek Testament, do. with Knapp's Notes, Gæcia Majora and Minora, Greek Reader, Valpey's Homer, Potter's Grecian Antiquities, Goodrich's Greek Lessons, Jacob's and Walker's Latin Readers, Goodrich's and Cleveland's Latin Lessons, New Latin Tutor, Key to do. Gould's, Ogilby's, Cooper's, and Virgil Delphini, Gould's Caesar, do. Horace, do. Ovid, Folsom's Livy, Author's Sallust, Cicero's Select Orations, Cicero de Oratore, and de Officiis, Histore Sacra, Liber Primus, Phœdrus.

American First Class Book, Scientifico, American, Young, National, and English Readers, Introduction to English and National Reader, Porter's Analysis, do. Rhetorical Reader, Child's Guide, do. Instructor, Leavitt's Easy Lessons, Sequel to do. General Class Book, Improved Reader, Franklin Primer, Putnam's Analytical Reader, do. Sequel to do. Hazen's Speller and Definer, do. Primer, Parker's Progressive Exercises in English Composition.

Goodrich's, Hale's, and Webster's History of the United States, Worcester's and Robinson's Universal History, Parley's First Book of History, do. second do. do. of the World, Whelpley's Compend of History.

The Malte Brun School Geography and Atlas, Parley's, Woodbridge's, Woodbridge and Willard, and Olney's do. Murray's, Greenleaf's and Smith's English Grammar, Webster's, Cumming's and Emerson's Spelling Books, Gallaudet's Child's Picture Defining and Reading Book, Worcester's Primer, Daboll's, Adams' Colours, Emerson's, and Smith's Arithmetic, Testaments, School Bibles, &c. &c.

Books used in the study of the French and Spanish languages.

Also, Lorin's 12 inch Celestial and Terrestrial Globes, Holbrook's Apparatus for Schools, and Orrerys for Lyceums and Academies—the latter showing by the addition of wheel work moved by a crank, the relative motions of the planets, and their distances, magnitudes, &c. accompanied by Burritt's Geography of the Heavens, illustrated by an Atlas, if desired.

ALSO.

A general assortment of THEOLOGICAL works, among which are:—

Dwight's Theology; Edwards's, Jay's, Fuller's, Hall's, Bickersteth's and Chalmers' Works; Horne's Introduction to the Critical study of the Scriptures, Horne on the Psalms, Lowth's Isaiah, Chapman's Sermons, Clarke's Discourses, Jahn's Archaeology, Rutledge's Church of England, Burder's Works, Hannah More's Works, Life and Times of Richard Baxter, Payson's Sermons, Discourses and Reviews of Dr. Humphrey, Sprague's Lectures on Revivals, Pike's Guide to Young Disciples, Porteus's Lectures on Matthew, Works of Bishop Beveridge, Pascal's thoughts on Religion, do. Provincial Letters, Bishop Heber's Life and Works, Butler's Analogy, Newton on the Prophecies, Jones' Church History, Mosheim's Ecclesiastical History, Paley's Theology, McIlvaine's Evidences of Christianity, Buck's Theological Dictionary, Bayly's Saint's Rest, Baxter's call, Fuller's Gospel of our Witness, Booth's Reign of Grace, Dr. Miller's Letters on Clerical Manners and Habits, Bridge's Christian Ministry, do. Exposition of the six Psalms, Dick's Philosophy of Religion, do. Christian Philosophy, Bishop Brownell's Exposition, Sumner's Exposition of Luke, do. on Apostolical Preaching, do. Evidence, Epistles of Clement, Polycarp, Ignatius, and Apology of Justin Martyr, Dwight's Decision, Bunyan's Pilgrim's Progress, Bush's Notes on Gen. and Exodus, Alexander's Dictionary, Hervey's Meditations, Wilson's Analogy, Wayland's Discourses, Fuller on Communion, Ripley's Reply to Stewart, Carson & Cox on Baptism, Judson's Sermon on Baptism, Pastor's Testimony, Jeremy Taylor's Works, Dr. Porter's Lectures on Homiletics and Preaching, Saurin's Sermons, Harmony of the Gospels, Natural History of Enthusiasm, Fanaticism, Saturday Evening, Christ our Example, Text book of Popery, Faber's Memoirs—Memoirs of Luther, of Calvin, of Mrs. Huntington, of Thomson, Richmond, Heber, Fuller, Roger Williams, Boardman, Mrs. Judson, Pierce, Sumner, Burke, Erskine and Webster, Bigelow's Elements of Technology, Rush's Memoranda, Tyerman and Bennett's Journal, Botta's History, Gregory's Mathematics, Long's Expedition, Hoyt's Antiquarian Researches, Say's Political Economy, Morrell's Voyages, Riley's Narrative, Common Place Book of Prose and Poetry, Marshall's Life of Washington, Robertson's America, History of Roman Literature, Buck's Works, Crab's Synonyms, Locke on the Understanding, Abbott's, Young Christian, Corner Stone, Fire Side Piety, Child at Home, Mother at Home, Mother's Friend, Difficulties of Romanism, Signs of the Times, by Keith, Keith on the Prophecies, Pridaux's Con- nexions, Hebrew Bible, Hebrew Study, Chrestomathy and Grammar, Barne's Notes on the Gospels and the Acts, Griffin on Divine Efficiency, Potter on Church Government, Jay's Family Monitor, Whitefield's Sermons, Boston's Fourth State, Romaine on Faith, Introduction to Sacred Philology, by G. J. Planck,

from the German. Scott, Henry, Clarke, and Doddridge's Expositions; Calmet and Brown's Dictionary of the Bible; Cruden's Butterworth's, and Brown's Concordance, &c. &c. &c.

An extensive assortment of Bibles, from Quarto to Diamond Tuck, also, a valuable assortment of Books for S. S. Libraries, under the superintendence of Rev. G. Robinson.

The Teacher, Book for Parents, Gutzlaff's Voyages, Stewart's Sketches, The Listener, Sketch Book, Dictionary of Quotations, Treasury of Knowledge, American Constitutions, Ellis's Researches, Practical Theorist, Mrs. Willard's Journal, Sprague's Lectures to Young People, Irving's Columbus, Frugal Housewife, Blue Book, Mrs. Sigourney's Sketches, Miss Jewsbury's Letters, Todd's Lectures to Children, Father's Book, Perry's Travels, Hume, Bisset, and Smollett's England, Russell's Modern Europe, Goldsmith's Animals, Nature, Plutarch's Lives, Josephus' Works, God, man's Natural History, Encyclopedia Americana, 13 vols. royal 8vo., Spurzheim's, Combe, and Smollett's Works, Rush on the mind, do. on the voice, &c. &c.

Also,—A large assortment of Medical Works, by the most approved authors.

Musical—Händel & Hayden Collection, Choir, National Church Harmony, Music of the Church, American Psalmody, J. W. Elementary Singing Book, Christian Lyre, Spiritual Songs, Mason's Manual, &c. &c.

Quills, from one shilling to three dollars per hundred; Writing and Letter Paper, Visiting and Printing Cards, Writing and Copying Books, Copy Slates, Lead and Slate Pencils, Pen-knives, Drawing Paper, Paints, Camels hair pencils, &c. &c. &c.

Teachers and Merchants are very respectfully invited to call and examine for themselves.

Hartford, January 24, 1835.

Etna Insurance Company,

Incorporated for the purpose of insuring against LOSS and DAMAGE by FIRE only, with a Capital of \$200,000, secured and vested in the best possible manner.

OFFER to take risks on terms as favorable as other Offices. The business of the Company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires.

The office of the Company is kept at the East door of TRATT'S Exchange Coffee-house, State Street, where a constant attendance is given for the accommodation of the public.

The Directors of the Company are—

Thomas K. Brace,	Joseph Pratt,
Henry L. Ellsworth,	George Pratt,
Thomas Belden,	Stephen Spencer,
Samuel Tudor,	James Thomas,
Henry Kilbourn,	Elisha Peck,
Griffin Steadman,	Daniel Burgess,
Jorge Morgan,	Ward Woodbridge,
Elisha Dodge,	Joseph Church,
Jesse Savage,	

THOMAS K. BRACE, President.
JAMES M. GOODWIN, Secretary.

NOTICE.

JOHN BEACH, having recently withdrawn from the firm of Cooke & Co., has connected himself in business with A. S. BECKWITH, under the firm of

Beach & Beckwith.

Said B. & B. have purchased of Messrs. Cooke & Co. the editions on hand of Woodbridge's and Willard's several Geographical Works, Conversations on Chemistry, and Cousin's Psychology, and having become the sole Publishers of said works, will hereafter furnish the Trade on the most favorable terms.

They have taken the stand recently occupied by Mr. F. J. Huntington, on Main street, west of the State House, where they will keep for sale a general assortment of BOOKS and STATIONARY, on the most reasonable terms.

JOHN BEACH,
A. S. BECKWITH.

Hartford, Jan. 1, 1835.

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PAINTING, GLAZING, & PAPERING.

THE subscriber respectfully informs his friends and the public that he still continues to carry on the above business, one door east of the Protection Insurance Office, in State street. He solicits a share of public patronage, and hopes to obtain it by the execution of good work.

DAVID BROCKWAY.

Hartford, Jan. 10, 1835.

52

EMERSON'S ARITHMETIC.

RUSSELL, ODIORNE, & Co., Publishers and Booksellers, invite the attention of the Preceptors of Academies, School Committees, and District School Teachers, to Emerson's North American Arithmetic, published in three parts.

PART FIRST is a small book, designed for the use of children from five to eight years of age.

PART SECOND consists of a course of mental and written exercises, embracing sufficient theory and practice of Arithmetic for all the purposes of common business.

PART THIRD comprises a brief view of the elementary principles of Arithmetic, and a full development of its higher operations. The three parts have been adopted in the Boston Public Schools, to the exclusion of all other Arithmetics, and are recommended by the most respectable authorities in the United States.

The above work is recommended by ALBERT HORNES, Professor of Mathematics and Nat. Philosophy in Williamstown College; JAMES DEAN, Prof. of Mathematics and Nat. Philosophy in the University of Vermont; BENJAMIN PIERCE, Prof. of Math. and Nat. Philosophy, Harvard University; E. BAILEY, Principal of the Young Ladies' High School, Boston; P. MACKINTOSH, J. A. JAMES ROBINSON, O. PIERCE, L. CONANT, A. WHEELER, J. FAIRBANKS, J. P. LATROFF, Teachers of Public Schools in Boston.

For sale at Publishers' prices, by
BEACH & BECKWITH, Hartford.

LOOK AT THIS!

A VALUABLE IMPROVEMENT ON INDIA RUBBER SHOES, lined, bound, and soles on the outside, which makes them durable, and perfectly water-proof. This article surpasses any thing of the kind ever made. They are for sale at the old stand of Sylvester Wiley, 2 doors south of the Free Church, Main street, and at no other place in the city.

India Rubber Shoes repaired in the best and neatest manner, at short notice.

WANTED.

One Thousand pairs old India Rubbers in exchange, for which a fair price will be paid.

F. WILEY, Agent.

Hartford, January 17, 1835.

Baptist Comprehensive Commentary.

THE subscriber hereby gives notice to his brethren and all others concerned, that he has taken the agency for the Baptist Comprehensive Commentary, and will take subscriptions for the work at the Book-store of BEACH & BECKWITH, successors to F. J. Huntington, in this city. The first volume is now out, and may be examined by application as above. This work is a desideratum for the denomination. There are 5 volumes in the set. Price, \$3 the volume, or \$15 the set complete.

GURDON ROBIN.